

THE LIBERATOR
PUBLISHED
EVERY FRIDAY MORNING,
AT THE
ANTI-SLAVERY OFFICE, 21 CORNHILL.
ROBERT F. WALLACE, GENERAL AGENT.
Terms—Two dollars and fifty cents per annum,
in advance.
Five copies will be sent to one address for ten
copies, if payment be made in advance.
All communications are to be made, and all letters
sent to the proprietors of the paper are to be
sent to the General Agent.
Advertisements making less than one square in-
serted at three times for 75 cents—one square for \$1.00.
The Agents of the American, Massachusetts,
and Ohio Anti-Slavery Societies are au-
thorized to receive subscriptions for the Liberator.
The following gentlemen constitute the Financial
Committee, but are not responsible for any of the debts
of the paper, viz.—FRANCIS JACKSON, ELLIS GRAY,
LEWIS, EDWIN QUINCY, SAMUEL PHILLIPS, and
WILLIAM PHILLIPS.
In the columns of THE LIBERATOR, both sides
of every question are impartially allowed a hearing.

WM. LLOYD GARRISON, EDITOR.
VOL. XXIII. NO. 51.

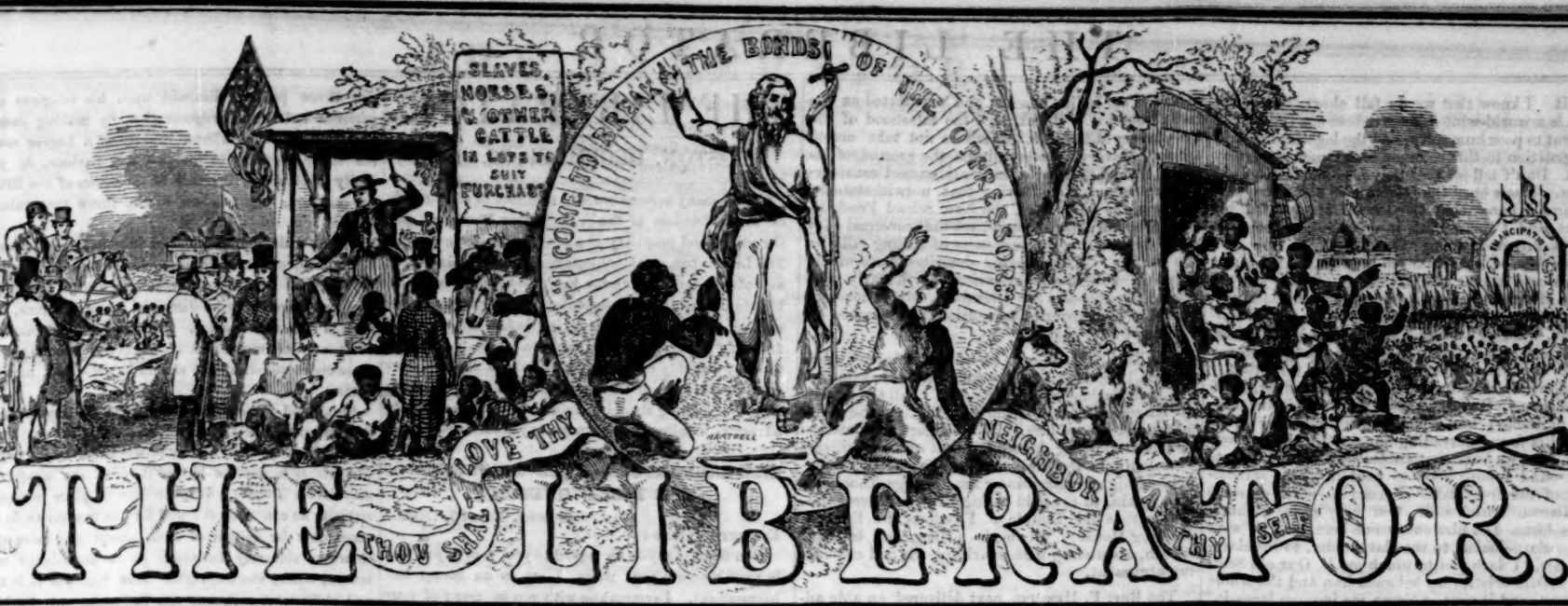
REFUGE OF OPPRESSION.

From the Philadelphia News.
SECOND DECADE ABOLITION JUBILEE.
Grand Council of White and Black Male and Female
Conspirators against the Union and the Chris-
tian Religion—Their Refugium and Transient Pro-
cession—Why Declared against the Constitution,
and Religion Denounced as a Lie.
We announced to our readers some days since,
that the twentieth anniversary of the American
Abolition Society was to be held in this city, com-
mencing on the 24th inst. The members assembled
on Saturday morning, in the Sanson Street Hall,
the number of three or four hundred, blacks and
whites, and at about half past 10 o'clock, Mr.
Lloyd Garrison, President, and the leading spirit
of the party, as far as the male members are con-
cerned, called the assembly to order.
At this period there were from three to four hun-
dred in the room, but before the adjournment, the
number had been augmented to five hundred. A
very large proportion of these were females of the
society of 'Progressive Quakers,' for be it known
that the Young America spirit has found a lodg-
ing in the breasts of a portion of that quiet, so-
ber people. The attendance of the blacks was
small, but those who did present themselves
were treated with distinguished consideration, one
of them being made an officer of the body. The
speeches of Fred. Douglass, the 'Black Douglass,'
as he is called by some, seemed to throw a wet
blanket over the whole proceedings; even the warm
and eloquent President, who declared with great
energy and zeal, in the great work of arraying
a portion of the country against the other, and
breathing about civil strife and all its attendant
battles.

From the Portsmouth Journal.
THE GARRISONIAN ABOLITIONISTS.
We very much doubt the dogmatic tendency of much
of the matter sent forth to the world by the ultra
abolitionists, who would be for immediate and
unconditional emancipation, without regard to con-
sequences—than which a greater course could not
fall upon a large majority of those who are now
held in slavery.
We never heard a better illustration than was
given by the eccentric Lorenzo Dow, when he vi-
sited this city more than thirty years ago. A man,
said he, built a dam to retain the water to carry
his mill. When the spring freshets came, the wa-
ter found its way round the edge of the dam, and
by the leakage much annoyed those who dwelt be-
low him. Here was a positive evil, which the
popular voice demanded to have 'atoned at once';
and the only remedy, they declared, was the
removal of the dam. The popular voice was raised,
and the boundaries of the dam were removed, when
down came the whole body of water together,
sweeping away all the tenements which had been
laid upon the streamlet passing their doors. This,
said the preacher, is what many inconsiderate
men, who long for the abolition of slavery, are un-
willing to do. They are unwilling to remove the
slavery and many other matters.
We do not charge this sweeping away policy
upon the free soil party generally, but upon those
who adopt the Garrisonian principles. The consti-
tution, the church, the Bible, and every other
solid institution, is regarded as of but small ac-
count to be swept away, if their idea of human
freedom can only be attained in a worse condition
than the savages of the wilderness.

From the Kentucky Flag.
ENGLAND, FRANCE, AND CUBA.
The time is probably near at hand when this
government will be forced, by the most imperative
national interests, into some decisive policy rela-
tive to Cuba. Perhaps the most important sub-
ject which will draw the attention of Congress at
its next session will be, by the United States,
and the action necessary to be taken by the United
States in order to counteract the schemes of Great
Britain and France.

It is now generally understood, since the re-
fusal of our government to enter into the tripartite
treaty, that England has fallen upon the novel pro-
ject of importing negroes from Africa to Cuba, ap-
propriating them for a given number of years, and
then giving them to the United States, in the
course of time, the 'Queen of the Antilles' is
to be a nation of free blacks. The pretext em-
ployed as a palliation of this diabolical design (we
can call it nothing else, when we remember the
history of St. Domingo) is to secure the island
against the encroachments of this nation. Whether
England is justified in fearing thousands of
African freemen from their native shores, in order
to thwart what she regards as the settled purpose
of our country, or not, we leave for posterity to
determine; but of one thing we are well satisfied,
that the people of the United States will never
suffer her to exercise such an arbitrary stretch of
authority. Great Britain has, for an indefinite
length of time, assumed the general direction of
affairs all over the globe. So long has this usurped
prerogative been acquiesced in, she has come to
regard it as her right, as a matter of course, to
interfere in the domestic affairs of other nations,
and to dictate to them. There are many reasons
why the United States should resist this effort
on the part of England to deprive us, in all that
concerns the possibility of attaching Cuba to this
confederacy. Although we do not recognize on the
part of our government any right to interfere with
the political affairs of other nations, yet we do con-
ceive that it is the great representative of republi-
canism, whose mission it is, by the force of exam-
ple, to win the people of the whole earth to the
adoption of a free government; and, as opportu-
nity offers, to embrace them within our territories;
to throw over them the shield of our own free
civil liberty. The aim of England is to place
it forever out of our power to fraternize with Cuba,
by making it a nation of free negroes.
Whether the prosperity of Cuba or the happi-
ness of these States be regarded, in either case it
is plainly the duty of this country to repel the
unauthorized and impudent interference of Great
Britain. As long as we remain inactive, England
will have an unobstructed opportunity of inter-
fering with the affairs of the United States, and
the probability is that her movements will only ac-
celerate the conjunction which is ultimately to
take place.
Whether our sentiments are those of a philan-
thrope or not, we are decidedly of the opinion that
when England begins to move in the execution of
her designs toward Cuba, a new step should be
taken by the people of the United States toward
counteracting them.



Our Country is the World, our Countrymen are all Mankind.
BOSTON, FRIDAY, DECEMBER 23, 1853. WHOLE NUMBER 1194.

SELECTIONS.

From the Dublin 'Nation.'
FREEDOM, WHITE AND BLACK.
TO THOMAS FRANCIS MEAGHER.

My DEAR SIR—I want to say a few solemn words
to you across the Atlantic; and, as I desire to say
them openly and above board, I will ask
your friend, Charles Gavan Duffy, to give this letter a
place in THE NATION. You read THE NATION in your
exile.
Last evening I read again, with renewed pleasure,
your beautiful expressions of grateful feeling to
the citizens of Waterford, because of their cor-
dial and affectionate reception of your wife. More
glowing and manly feelings, set in richer or more
appropriate words, I have never perused. When
your theme is a high and holy one, your genius
enables you to carry all hearts with you, and it is
little less powerful to lead the multitude when its
dictates are less commendable.
This morning I have read your sentiments, ex-
pressed in no less forcible language, on a far different
theme—on the occasion of an entertainment given
by the New Jersey Grandiniers, to which you were
an invited guest. It is in reference to your expres-
sions at that assemblage, that I desire now to ad-
dress you. I differ from you, as I have ever done,
as to the value of physical force for the overthrow
of tyrannies. I believe, however, that it has never been
used to free the chains of slavery more tightly, and
that, in the few instances in the history of our race
in which it has seemed to be successful, man's
happiness has not been increased in reality, or his
freedom secured through its means; but I do not
mean to argue this point with you at present—
Your 'Nation' is still for war, 'I must own
your views are turned on peace.' But I am
not bound to test you on my principles, but to bring
you to the bar of public opinion upon your own.

You profess to hate slavery with a deep and in-
tense hatred. You profess to love liberty with an
affection so ardent and sincere, that even, with all
your eloquence, it is great to find yourself
giving full utterance to its impressions on your
soul. Your hatred of the one, and your love of
the other, induced you to peril your life, and
cast you forth an exile from your native land. Are
these feelings really rooted in your heart? or, are
they not rather the emanations of a distempered
passion, which limits your sensibilities, and
prevents you from being the advocate of universal
liberty? I want to go into your own soul, and as
an honest and true man, answer the questions to
your own conscience. I believe if you answer them
truly, and then determine to act out your convictions,
that there is no peace for you, no noisy,
heartless popularity for you, in the dishonored land
of your adoption.
It is to this point to the United States of
America as triumphant evidence of the value of
physical force resistance to tyranny. Men say that
freedom was gained and secured there, by a resort
to arms. I contend that liberty was neither the
aim nor the result of that contest which ended in
their independence. Whips and chains for four
millions of men, and the free colored people of
the South, and the blood of the millions of civil
war and victory have done little more for them
than for the slaves—the result, before the
world, of that system of murder which you still
rely on; and while your sympathies and your elo-
quence go forth in words of power and beauty, in
favor of the wronged of your race in Europe, those
four millions of your fellow-men, who have been
whom you have been uttering your burning words
of freedom, are forgotten by you, and their wrongs,
in comparison with which the tyranny of other
people's rulers is mild in the extreme, passed over
as unworthy a moment's consideration. Are prin-
ciples so baseless, is truth so little value, that
without dishonor, we may palter with both, and
make them too, our slaves, when we would use
their sacred names as stepping-stones to worldly
honor and popularity? Or may we, in one hemi-
sphere, and among one portion of God's people, hold
them up as a standard of men's actions, and, in
another, cast aside and trample them under our
feet? Are the Italians, the Hungarians, the
Germans, the French, and the free people to be
encouraged to take arms, and through bloody means
assert their freedom, and the colored people of
America not to receive a word of sympathy from
Thomas Francis Meagher, whose eloquence is poured
out like a torrent, to stimulate the men of other
lands to step their hands in human gore, and to
engage in the activity the fiery passions of our nature;
to redress wrongs which whole ages of endurance
would not render equal to one hour's existence of
the blasting curse of chattel slavery? I think this
was a sentiment uttered by Jefferson, who felt the
horrors of the system, but who had not the courage
to free himself from it. Is liberty less the right of
the black man than the white man? If it be, let
me prove it. Show by what charter from God his
rights are handed over to us, that we may tyrannize
over him, and use him as a beast for our purposes.
He is weak—we are strong; such is the relative
position of the tyrant and his victim everywhere.
You deny the validity of this plea—'Is
the black man then, the free people to be encour-
aged to take arms, and through bloody means
assert their freedom, and the colored people of
America not to receive a word of sympathy from
Thomas Francis Meagher, whose eloquence is poured
out like a torrent, to stimulate the men of other
lands to step their hands in human gore, and to
engage in the activity the fiery passions of our nature;
to redress wrongs which whole ages of endurance
would not render equal to one hour's existence of
the blasting curse of chattel slavery? I think this
was a sentiment uttered by Jefferson, who felt the
horrors of the system, but who had not the courage
to free himself from it. Is liberty less the right of
the black man than the white man? If it be, let
me prove it. Show by what charter from God his
rights are handed over to us, that we may tyrannize
over him, and use him as a beast for our purposes.
He is weak—we are strong; such is the relative
position of the tyrant and his victim everywhere.
You deny the validity of this plea—'Is
the black man then, the free people to be encour-
aged to take arms, and through bloody means
assert their freedom, and the colored people of
America not to receive a word of sympathy from
Thomas Francis Meagher, whose eloquence is poured
out like a torrent, to stimulate the men of other
lands to step their hands in human gore, and to
engage in the activity the fiery passions of our nature;
to redress wrongs which whole ages of endurance
would not render equal to one hour's existence of
the blasting curse of chattel slavery? I think this
was a sentiment uttered by Jefferson, who felt the
horrors of the system, but who had not the courage
to free himself from it. Is liberty less the right of
the black man than the white man? If it be, let
me prove it. Show by what charter from God his
rights are handed over to us, that we may tyrannize
over him, and use him as a beast for our purposes.
He is weak—we are strong; such is the relative
position of the tyrant and his victim everywhere.
You deny the validity of this plea—'Is
the black man then, the free people to be encour-
aged to take arms, and through bloody means
assert their freedom, and the colored people of
America not to receive a word of sympathy from
Thomas Francis Meagher, whose eloquence is poured
out like a torrent, to stimulate the men of other
lands to step their hands in human gore, and to
engage in the activity the fiery passions of our nature;
to redress wrongs which whole ages of endurance
would not render equal to one hour's existence of
the blasting curse of chattel slavery? I think this
was a sentiment uttered by Jefferson, who felt the
horrors of the system, but who had not the courage
to free himself from it. Is liberty less the right of
the black man than the white man? If it be, let
me prove it. Show by what charter from God his
rights are handed over to us, that we may tyrannize
over him, and use him as a beast for our purposes.
He is weak—we are strong; such is the relative
position of the tyrant and his victim everywhere.
You deny the validity of this plea—'Is
the black man then, the free people to be encour-
aged to take arms, and through bloody means
assert their freedom, and the colored people of
America not to receive a word of sympathy from
Thomas Francis Meagher, whose eloquence is poured
out like a torrent, to stimulate the men of other
lands to step their hands in human gore, and to
engage in the activity the fiery passions of our nature;
to redress wrongs which whole ages of endurance
would not render equal to one hour's existence of
the blasting curse of chattel slavery? I think this
was a sentiment uttered by Jefferson, who felt the
horrors of the system, but who had not the courage
to free himself from it. Is liberty less the right of
the black man than the white man? If it be, let
me prove it. Show by what charter from God his
rights are handed over to us, that we may tyrannize
over him, and use him as a beast for our purposes.
He is weak—we are strong; such is the relative
position of the tyrant and his victim everywhere.
You deny the validity of this plea—'Is
the black man then, the free people to be encour-
aged to take arms, and through bloody means
assert their freedom, and the colored people of
America not to receive a word of sympathy from
Thomas Francis Meagher, whose eloquence is poured
out like a torrent, to stimulate the men of other
lands to step their hands in human gore, and to
engage in the activity the fiery passions of our nature;
to redress wrongs which whole ages of endurance
would not render equal to one hour's existence of
the blasting curse of chattel slavery? I think this
was a sentiment uttered by Jefferson, who felt the
horrors of the system, but who had not the courage
to free himself from it. Is liberty less the right of
the black man than the white man? If it be, let
me prove it. Show by what charter from God his
rights are handed over to us, that we may tyrannize
over him, and use him as a beast for our purposes.
He is weak—we are strong; such is the relative
position of the tyrant and his victim everywhere.
You deny the validity of this plea—'Is
the black man then, the free people to be encour-
aged to take arms, and through bloody means
assert their freedom, and the colored people of
America not to receive a word of sympathy from
Thomas Francis Meagher, whose eloquence is poured
out like a torrent, to stimulate the men of other
lands to step their hands in human gore, and to
engage in the activity the fiery passions of our nature;
to redress wrongs which whole ages of endurance
would not render equal to one hour's existence of
the blasting curse of chattel slavery? I think this
was a sentiment uttered by Jefferson, who felt the
horrors of the system, but who had not the courage
to free himself from it. Is liberty less the right of
the black man than the white man? If it be, let
me prove it. Show by what charter from God his
rights are handed over to us, that we may tyrannize
over him, and use him as a beast for our purposes.
He is weak—we are strong; such is the relative
position of the tyrant and his victim everywhere.
You deny the validity of this plea—'Is
the black man then, the free people to be encour-
aged to take arms, and through bloody means
assert their freedom, and the colored people of
America not to receive a word of sympathy from
Thomas Francis Meagher, whose eloquence is poured
out like a torrent, to stimulate the men of other
lands to step their hands in human gore, and to
engage in the activity the fiery passions of our nature;
to redress wrongs which whole ages of endurance
would not render equal to one hour's existence of
the blasting curse of chattel slavery? I think this
was a sentiment uttered by Jefferson, who felt the
horrors of the system, but who had not the courage
to free himself from it. Is liberty less the right of
the black man than the white man? If it be, let
me prove it. Show by what charter from God his
rights are handed over to us, that we may tyrannize
over him, and use him as a beast for our purposes.
He is weak—we are strong; such is the relative
position of the tyrant and his victim everywhere.
You deny the validity of this plea—'Is
the black man then, the free people to be encour-
aged to take arms, and through bloody means
assert their freedom, and the colored people of
America not to receive a word of sympathy from
Thomas Francis Meagher, whose eloquence is poured
out like a torrent, to stimulate the men of other
lands to step their hands in human gore, and to
engage in the activity the fiery passions of our nature;
to redress wrongs which whole ages of endurance
would not render equal to one hour's existence of
the blasting curse of chattel slavery? I think this
was a sentiment uttered by Jefferson, who felt the
horrors of the system, but who had not the courage
to free himself from it. Is liberty less the right of
the black man than the white man? If it be, let
me prove it. Show by what charter from God his
rights are handed over to us, that we may tyrannize
over him, and use him as a beast for our purposes.
He is weak—we are strong; such is the relative
position of the tyrant and his victim everywhere.
You deny the validity of this plea—'Is
the black man then, the free people to be encour-
aged to take arms, and through bloody means
assert their freedom, and the colored people of
America not to receive a word of sympathy from
Thomas Francis Meagher, whose eloquence is poured
out like a torrent, to stimulate the men of other
lands to step their hands in human gore, and to
engage in the activity the fiery passions of our nature;
to redress wrongs which whole ages of endurance
would not render equal to one hour's existence of
the blasting curse of chattel slavery? I think this
was a sentiment uttered by Jefferson, who felt the
horrors of the system, but who had not the courage
to free himself from it. Is liberty less the right of
the black man than the white man? If it be, let
me prove it. Show by what charter from God his
rights are handed over to us, that we may tyrannize
over him, and use him as a beast for our purposes.
He is weak—we are strong; such is the relative
position of the tyrant and his victim everywhere.
You deny the validity of this plea—'Is
the black man then, the free people to be encour-
aged to take arms, and through bloody means
assert their freedom, and the colored people of
America not to receive a word of sympathy from
Thomas Francis Meagher, whose eloquence is poured
out like a torrent, to stimulate the men of other
lands to step their hands in human gore, and to
engage in the activity the fiery passions of our nature;
to redress wrongs which whole ages of endurance
would not render equal to one hour's existence of
the blasting curse of chattel slavery? I think this
was a sentiment uttered by Jefferson, who felt the
horrors of the system, but who had not the courage
to free himself from it. Is liberty less the right of
the black man than the white man? If it be, let
me prove it. Show by what charter from God his
rights are handed over to us, that we may tyrannize
over him, and use him as a beast for our purposes.
He is weak—we are strong; such is the relative
position of the tyrant and his victim everywhere.
You deny the validity of this plea—'Is
the black man then, the free people to be encour-
aged to take arms, and through bloody means
assert their freedom, and the colored people of
America not to receive a word of sympathy from
Thomas Francis Meagher, whose eloquence is poured
out like a torrent, to stimulate the men of other
lands to step their hands in human gore, and to
engage in the activity the fiery passions of our nature;
to redress wrongs which whole ages of endurance
would not render equal to one hour's existence of
the blasting curse of chattel slavery? I think this
was a sentiment uttered by Jefferson, who felt the
horrors of the system, but who had not the courage
to free himself from it. Is liberty less the right of
the black man than the white man? If it be, let
me prove it. Show by what charter from God his
rights are handed over to us, that we may tyrannize
over him, and use him as a beast for our purposes.
He is weak—we are strong; such is the relative
position of the tyrant and his victim everywhere.
You deny the validity of this plea—'Is
the black man then, the free people to be encour-
aged to take arms, and through bloody means
assert their freedom, and the colored people of
America not to receive a word of sympathy from
Thomas Francis Meagher, whose eloquence is poured
out like a torrent, to stimulate the men of other
lands to step their hands in human gore, and to
engage in the activity the fiery passions of our nature;
to redress wrongs which whole ages of endurance
would not render equal to one hour's existence of
the blasting curse of chattel slavery? I think this
was a sentiment uttered by Jefferson, who felt the
horrors of the system, but who had not the courage
to free himself from it. Is liberty less the right of
the black man than the white man? If it be, let
me prove it. Show by what charter from God his
rights are handed over to us, that we may tyrannize
over him, and use him as a beast for our purposes.
He is weak—we are strong; such is the relative
position of the tyrant and his victim everywhere.
You deny the validity of this plea—'Is
the black man then, the free people to be encour-
aged to take arms, and through bloody means
assert their freedom, and the colored people of
America not to receive a word of sympathy from
Thomas Francis Meagher, whose eloquence is poured
out like a torrent, to stimulate the men of other
lands to step their hands in human gore, and to
engage in the activity the fiery passions of our nature;
to redress wrongs which whole ages of endurance
would not render equal to one hour's existence of
the blasting curse of chattel slavery? I think this
was a sentiment uttered by Jefferson, who felt the
horrors of the system, but who had not the courage
to free himself from it. Is liberty less the right of
the black man than the white man? If it be, let
me prove it. Show by what charter from God his
rights are handed over to us, that we may tyrannize
over him, and use him as a beast for our purposes.
He is weak—we are strong; such is the relative
position of the tyrant and his victim everywhere.
You deny the validity of this plea—'Is
the black man then, the free people to be encour-
aged to take arms, and through bloody means
assert their freedom, and the colored people of
America not to receive a word of sympathy from
Thomas Francis Meagher, whose eloquence is poured
out like a torrent, to stimulate the men of other
lands to step their hands in human gore, and to
engage in the activity the fiery passions of our nature;
to redress wrongs which whole ages of endurance
would not render equal to one hour's existence of
the blasting curse of chattel slavery? I think this
was a sentiment uttered by Jefferson, who felt the
horrors of the system, but who had not the courage
to free himself from it. Is liberty less the right of
the black man than the white man? If it be, let
me prove it. Show by what charter from God his
rights are handed over to us, that we may tyrannize
over him, and use him as a beast for our purposes.
He is weak—we are strong; such is the relative
position of the tyrant and his victim everywhere.
You deny the validity of this plea—'Is
the black man then, the free people to be encour-
aged to take arms, and through bloody means
assert their freedom, and the colored people of
America not to receive a word of sympathy from
Thomas Francis Meagher, whose eloquence is poured
out like a torrent, to stimulate the men of other
lands to step their hands in human gore, and to
engage in the activity the fiery passions of our nature;
to redress wrongs which whole ages of endurance
would not render equal to one hour's existence of
the blasting curse of chattel slavery? I think this
was a sentiment uttered by Jefferson, who felt the
horrors of the system, but who had not the courage
to free himself from it. Is liberty less the right of
the black man than the white man? If it be, let
me prove it. Show by what charter from God his
rights are handed over to us, that we may tyrannize
over him, and use him as a beast for our purposes.
He is weak—we are strong; such is the relative
position of the tyrant and his victim everywhere.
You deny the validity of this plea—'Is
the black man then, the free people to be encour-
aged to take arms, and through bloody means
assert their freedom, and the colored people of
America not to receive a word of sympathy from
Thomas Francis Meagher, whose eloquence is poured
out like a torrent, to stimulate the men of other
lands to step their hands in human gore, and to
engage in the activity the fiery passions of our nature;
to redress wrongs which whole ages of endurance
would not render equal to one hour's existence of
the blasting curse of chattel slavery? I think this
was a sentiment uttered by Jefferson, who felt the
horrors of the system, but who had not the courage
to free himself from it. Is liberty less the right of
the black man than the white man? If it be, let
me prove it. Show by what charter from God his
rights are handed over to us, that we may tyrannize
over him, and use him as a beast for our purposes.
He is weak—we are strong; such is the relative
position of the tyrant and his victim everywhere.
You deny the validity of this plea—'Is
the black man then, the free people to be encour-
aged to take arms, and through bloody means
assert their freedom, and the colored people of
America not to receive a word of sympathy from
Thomas Francis Meagher, whose eloquence is poured
out like a torrent, to stimulate the men of other
lands to step their hands in human gore, and to
engage in the activity the fiery passions of our nature;
to redress wrongs which whole ages of endurance
would not render equal to one hour's existence of
the blasting curse of chattel slavery? I think this
was a sentiment uttered by Jefferson, who felt the
horrors of the system, but who had not the courage
to free himself from it. Is liberty less the right of
the black man than the white man? If it be, let
me prove it. Show by what charter from God his
rights are handed over to us, that we may tyrannize
over him, and use him as a beast for our purposes.
He is weak—we are strong; such is the relative
position of the tyrant and his victim everywhere.
You deny the validity of this plea—'Is
the black man then, the free people to be encour-
aged to take arms, and through bloody means
assert their freedom, and the colored people of
America not to receive a word of sympathy from
Thomas Francis Meagher, whose eloquence is poured
out like a torrent, to stimulate the men of other
lands to step their hands in human gore, and to
engage in the activity the fiery passions of our nature;
to redress wrongs which whole ages of endurance
would not render equal to one hour's existence of
the blasting curse of chattel slavery? I think this
was a sentiment uttered by Jefferson, who felt the
horrors of the system, but who had not the courage
to free himself from it. Is liberty less the right of
the black man than the white man? If it be, let
me prove it. Show by what charter from God his
rights are handed over to us, that we may tyrannize
over him, and use him as a beast for our purposes.
He is weak—we are strong; such is the relative
position of the tyrant and his victim everywhere.
You deny the validity of this plea—'Is
the black man then, the free people to be encour-
aged to take arms, and through bloody means
assert their freedom, and the colored people of
America not to receive a word of sympathy from
Thomas Francis Meagher, whose eloquence is poured
out like a torrent, to stimulate the men of other
lands to step their hands in human gore, and to
engage in the activity the fiery passions of our nature;
to redress wrongs which whole ages of endurance
would not render equal to one hour's existence of
the blasting curse of chattel slavery? I think this
was a sentiment uttered by Jefferson, who felt the
horrors of the system, but who had not the courage
to free himself from it. Is liberty less the right of
the black man than the white man? If it be, let
me prove it. Show by what charter from God his
rights are handed over to us, that we may tyrannize
over him, and use him as a beast for our purposes.
He is weak—we are strong; such is the relative
position of the tyrant and his victim everywhere.
You deny the validity of this plea—'Is
the black man then, the free people to be encour-
aged to take arms, and through bloody means
assert their freedom, and the colored people of
America not to receive a word of sympathy from
Thomas Francis Meagher, whose eloquence is poured
out like a torrent, to stimulate the men of other
lands to step their hands in human gore, and to
engage in the activity the fiery passions of our nature;
to redress wrongs which whole ages of endurance
would not render equal to one hour's existence of
the blasting curse of chattel slavery? I think this
was a sentiment uttered by Jefferson, who felt the
horrors of the system, but who had not the courage
to free himself from it. Is liberty less the right of
the black man than the white man? If it be, let
me prove it. Show by what charter from God his
rights are handed over to us, that we may tyrannize
over him, and use him as a beast for our purposes.
He is weak—we are strong; such is the relative
position of the tyrant and his victim everywhere.
You deny the validity of this plea—'Is
the black man then, the free people to be encour-
aged to take arms, and through bloody means
assert their freedom, and the colored people of
America not to receive a word of sympathy from
Thomas Francis Meagher, whose eloquence is poured
out like a torrent, to stimulate the men of other
lands to step their hands in human gore, and to
engage in the activity the fiery passions of our nature;
to redress wrongs which whole ages of endurance
would not render equal to one hour's existence of
the blasting curse of chattel slavery? I think this
was a sentiment uttered by Jefferson, who felt the
horrors of the system, but who had not the courage
to free himself from it. Is liberty less the right of
the black man than the white man? If it be, let
me prove it. Show by what charter from God his
rights are handed over to us, that we may tyrannize
over him, and use him as a beast for our purposes.
He is weak—we are strong; such is the relative
position of the tyrant and his victim everywhere.
You deny the validity of this plea—'Is
the black man then, the free people to be encour-
aged to take arms, and through bloody means
assert their freedom, and the colored people of
America not to receive a word of sympathy from
Thomas Francis Meagher, whose eloquence is poured
out like a torrent, to stimulate the men of other
lands to step their hands in human gore, and to
engage in the activity the fiery passions of our nature;
to redress wrongs which whole ages of endurance
would not render equal to one hour's existence of
the blasting curse of chattel slavery? I think this
was a sentiment uttered by Jefferson, who felt the
horrors of the system, but who had not the courage
to free himself from it. Is liberty less the right of
the black man than the white man? If it be, let
me prove it. Show by what charter from God his
rights are handed over to us, that we may tyrannize
over him, and use him as a beast for our purposes.
He is weak—we are strong; such is the relative
position of the tyrant and his victim everywhere.
You deny the validity of this plea—'Is
the black man then, the free people to be encour-
aged to take arms, and through bloody means
assert their freedom, and the colored people of
America not to receive a word of sympathy from
Thomas Francis Meagher, whose eloquence is poured
out like a torrent, to stimulate the men of other
lands to step their hands in human gore, and to
engage in the activity the fiery passions of our nature;
to redress wrongs which whole ages of endurance
would not render equal to one hour's existence of
the blasting curse of chattel slavery? I think this
was a sentiment uttered by Jefferson, who felt the
horrors of the system, but who had not the courage
to free himself from it. Is liberty less the right of
the black man than the white man? If it be, let
me prove it. Show by what charter from God his
rights are handed over to us, that we may tyrannize
over him, and use him as a beast for our purposes.
He is weak—we are strong; such is the relative
position of the tyrant and his victim everywhere.
You deny the validity of this plea—'Is
the black man then, the free people to be encour-
aged to take arms, and through bloody means
assert their freedom, and the colored people of
America not to receive a word of sympathy from
Thomas Francis Meagher, whose eloquence is poured
out like a torrent, to stimulate the men of other
lands to step their hands in human gore, and to
engage in the activity the fiery passions of our nature;
to redress wrongs which whole ages of endurance
would not render equal to one hour's existence of
the blasting curse of chattel slavery? I think this
was a sentiment uttered by Jefferson, who felt the
horrors of the system, but who had not the courage
to free himself from it. Is liberty less the right of
the black man than the white man? If it be, let
me prove it. Show by what charter from God his
rights are handed over to us, that we may tyrannize
over him, and use him as a beast for our purposes.
He is weak—we are strong; such is the relative
position of the tyrant and his victim everywhere.
You deny the validity of this plea—'Is
the black man then, the free people to be encour-
aged to take arms, and through bloody means
assert their freedom, and the colored people of
America not to receive a word of sympathy from
Thomas Francis Meagher, whose eloquence is poured
out like a torrent, to stimulate the men of other
lands to step their hands in human gore, and to
engage in the activity the fiery passions of our nature;
to redress wrongs which whole ages of endurance
would not render equal to one hour's existence of
the blasting curse of chattel slavery? I think this
was a sentiment uttered by Jefferson, who felt the
horrors of the system, but who had not the courage
to free himself from it. Is liberty less the right of
the black man than the white man? If it be, let
me prove it. Show by what charter from God his
rights are handed over to us, that we may tyrannize
over him, and use him as a beast for our purposes.
He is weak—we are strong; such is the relative
position of the tyrant and his victim everywhere.
You deny the validity of this plea—'Is
the black man then, the free people to be encour-
aged to take arms, and through bloody means
assert their freedom, and the colored people of
America not to receive a word of sympathy from
Thomas Francis Meagher, whose eloquence is poured
out like a torrent, to stimulate the men of other
lands to step their hands in human gore, and to
engage in the activity the fiery passions of our nature;
to redress wrongs which whole ages of endurance
would not render equal to one hour's existence of
the blasting curse of chattel slavery? I think this
was a sentiment uttered by Jefferson, who felt the
horrors of the system, but who had not the courage
to free himself from it. Is liberty less the right of
the black man than the white man? If it be, let
me prove it. Show by what charter from God his
rights are handed over to us, that we may tyrannize
over him, and use him as a beast for our purposes.
He is weak—we are strong; such is the relative
position of the tyrant and his victim everywhere.
You deny the validity of this plea—'Is
the black man then, the free people to be encour-
aged to take arms, and through bloody means
assert their freedom, and the colored people of
America not to receive a word of sympathy from
Thomas Francis Meagher, whose eloquence is poured
out like a torrent, to stimulate the men of other
lands to step their hands in human gore, and to
engage in the activity the fiery passions of our nature;
to redress wrongs which whole ages of endurance
would not render equal to one hour's existence of
the blasting curse of chattel slavery? I think this
was a sentiment uttered by Jefferson, who felt the
horrors of the system, but who had not the courage
to free himself from it. Is liberty less the right of
the black man than the white man? If it be, let
me prove it. Show by what charter from God his
rights are handed over to us, that we may tyrannize
over him, and use him as a beast for our purposes.
He is weak—we are strong; such is the relative
position of the tyrant and his victim everywhere.
You deny the validity of this plea—'Is
the black man then, the free people to be encour-
aged to take arms, and through bloody means
assert their freedom, and the colored people of
America not to receive a word of sympathy from
Thomas Francis Meagher, whose eloquence is poured
out like a torrent, to stimulate the men of other
lands to step their hands in human gore, and to
engage in the activity the fiery passions of our nature;
to redress wrongs which whole ages of endurance
would not render equal to one hour's existence of
the blasting curse of chattel slavery? I think this
was a sentiment uttered by Jefferson, who felt the
horrors of the system, but who had not the courage
to free himself from it. Is liberty less the right of
the black man than the white man? If it be, let
me prove it. Show by what charter from God his
rights are handed over to us, that we may tyrannize
over him, and use him as a beast for our purposes.
He is weak—we are strong; such is the relative
position of the tyrant and his victim everywhere.
You deny the validity of this plea—'Is
the black man then, the free people to be encour-
aged to take arms, and through bloody means
assert their freedom, and the colored people of
America not to receive a word of sympathy from
Thomas Francis Meagher, whose eloquence is poured
out like a torrent, to stimulate the men of other
lands to step their hands in human gore, and to
engage in the activity the fiery passions of our nature;
to redress wrongs which whole ages of endurance
would not render equal to one hour's existence of
the blasting curse of chattel slavery? I think this
was a sentiment uttered by Jefferson, who felt the
horrors of the system, but who had not the courage
to free himself from it. Is liberty less the right of
the black man than the white man? If it be, let
me prove it. Show by what charter from God his
rights are handed over to us, that we may tyrannize
over him, and use him as a beast for our purposes.
He is weak—we are strong; such is the relative
position of the tyrant and his victim everywhere.
You deny the validity of this plea—'Is
the black man then, the free people to be encour-
aged to take arms, and through bloody means
assert their freedom, and the colored people of
America not to receive a word of sympathy from
Thomas Francis Meagher, whose eloquence is poured
out like a torrent, to stimulate the men of other
lands to step their hands in human gore, and to
engage in the activity the fiery passions of our nature;
to redress wrongs which whole ages of endurance
would not render equal to one hour's existence of
the blasting curse of chattel slavery? I think this
was a sentiment uttered by Jefferson, who felt the
horrors of the system, but who had not the courage
to free himself from it. Is liberty less the right of
the black man than the white man? If it be, let
me prove it. Show by what charter from God his
rights are handed over to us, that we may tyrannize
over him, and use him as a beast for our purposes.
He is weak—we are strong; such is the relative
position of the tyrant and his victim everywhere.
You deny the validity of this plea—'Is
the black man then, the free people to be encour-
aged to take arms, and through bloody means
assert their freedom, and the colored people of
America not to receive a word of sympathy from
Thomas Francis Meagher, whose eloquence is poured
out like a torrent, to stimulate the men of other
lands to step their hands in human gore, and to
engage in the activity the fiery passions of our nature;
to redress wrongs which whole ages of endurance
would not render equal to one hour's existence of
the blasting curse of chattel slavery? I think this
was a sentiment uttered by Jefferson, who felt the
horrors of the system, but who had not the courage
to free himself from it. Is liberty less the right of
the black man than the white man? If it be, let
me prove it. Show by what charter from God his
rights are handed over to us, that we may tyrannize
over him, and use him as a beast for our purposes.
He is weak—we are strong; such is the relative
position of the tyrant and his victim everywhere.
You deny the validity of this plea—'Is
the black man then, the free

VISIT TO EUROPE.

The last number of the Ohio Anti-Slavery Bugle contains a letter from PARKER PILLSBURY to the Editor of this paper, in which he says—

"The tour which I speak of, to commence on the first of the year, is one long contemplated, and earnestly desired. It is a voyage to Europe. In October, the Agent of my health, and the labor of lecturing, during the coming winter, in the employ of the Society, will be over. Another was coming to me from a young and excellent friend of mine, in Massachusetts, proposing a trip to the Mediterranean. And, knowing how poorly anti-slavery has paid in the 'managing' of my expenses, I have been almost inclined to accept of a special Providence. My health had been so poor for longer field services at present. My mind was in as good condition to be engaged in the cause, as my body was. And so now seems to be the case. And then the stern, inevitable destitution of funds, has been in part struck down by the general depression of the country, and the whole, my prospect, I fear, to desert, and as could be desired."

"My hope and expectations are, to visit Britain, France, Italy, and to do something for the cause of Freedom and Humanity, in my absence, but more on my return—for my object in traveling will be by no means achieved, if I do not return with a more greatly strengthened will to the work which I have consecrated my life to."

Since this letter was written, the friend whom Mr. Pillsbury expected to accompany him to Europe has given up the voyage, but it will not prevent Mr. P. from making his contemplated tour. He will sail from this city on the 4th of January next, for Liverpool—bearing with him the best wishes and warmest benedictions of a host of attached friends and fervent admirers. No one has labored more unremotely or more powerfully in the Anti-Slavery cause than himself; and, with his health impaired, it is time that he should have the respite contemplated; though wherever he may be, he will never forget to plead for the slave. Our friends in England will rejoice to make his acquaintance."

When Mr. DOUGLASS cast the supremely absurd and obviously malicious imputation, through his paper, upon the Executive Committee of the American Anti-Slavery Society, that, to avoid the charge of 'infidelity,' they had actually induced PARKER PILLSBURY, HENRY C. WRIGHT, and STEPHEN S. FOSTER, to stay away from the anniversary of that Society in May last, nothing more seemed to be necessary than a positive denial of it on the part of the Standard and Liberator; but since he has recently renewed it, a word on the subject from the persons implicated seems to be called for; and, accordingly, we give the following letters from Mr. PILLSBURY and Mr. WRIGHT, which should cover their assailant with confusion of face. Doubtless, to their testimony, Mr. FOSTER (who is now in Michigan) will add his own, as soon as it is transmitted to us. It is not needed to satisfy any true friend of the anti-slavery cause, but only to take out of the hands of the enemies of the American A. S. Society, a weapon put into their hands by one who has hitherto been prominently connected with that Society as its friend and advocate.

LETTER FROM PARKER PILLSBURY.

Boston, Dec. 20, 1853.

DEAR FRIEND GARRISON:—

Perhaps it may be useful, for once, to depart from my usual practice, of letting time and my own life answer whatever of falsehood my opponents or enemies allege or publish against me. It is not because I feel any personal interest or concern in the matter of my non-attendance at the last Anniversary of the American Anti-Slavery Society, about which FREDERICK DOUGLASS seems determined to make capital against the integrity and honor of the Executive Committee, as well as the Anti-Slavery movement.

To most persons, a distinct denial on the part of that Committee, of what he charged against it, would be sufficient. It seems to me to be so, however, with Mr. DOUGLASS. As I have been shown an extract from his paper, in which he seems determined to persist in his imputation, that myself and others were kept out of the last Anniversary on account of our infidelity, (or, to use his own language, 'tastefully thrown into the background,') it seems obligatory on me to tell what I know about it. If that be not all that is needful to remove the Committee from any such imputation, then I fear they will have to remain under it.

Two weeks before the Anniversary, the Committee wished me to make a series of appointments, over the New York Railroad, through Connecticut, so as to be at New York, in time for the meetings. Then the General Agent informed me that some applications for lectures had come from New Jersey, and he wished me to take them also in my route. This would all have been easy work; and I was not only desired to be at the Anniversary, but both the Committee and the General Agent had an eye to my doing so without expense. Since indisposition, however, resulting from a long and tedious succession of boils, compelled me to decline the proposal.

On the Friday previous to the opening of the Anniversary, I had occasion to write Mr. PHILLIPS, then with Mr. PHILLIPS at the Water Cure, in Northampton. In my letter was something from which he inferred that I was not intending to go on to New York. He immediately wrote me a note, asking why I had not, and 'If the Board at Boston had not voted the money to pay your expenses, I will take the responsibility—and not only this year, but at the anniversaries hereafter.' My reasons for not going were, however, as strong after, as before—and hence my non-attendance.

As STEPHEN S. FOSTER is still away in Michigan, it may be proper for me to state, that when we met for the first time, after the charge against the Committee had been made by Mr. DOUGLASS, we discussed the propriety of denying it on the behalf of the Committee. I declined doing so, on the ground that it was not needful, and nothing was so hard for me as to be in collision with personal friends. And I said then, what I have often repeated since, that I did not believe FREDERICK DOUGLASS could say any thing against me, which would call me out in answer or defence. So I feel still.

But as the integrity of others, and of the Anti-Slavery platform, is involved in this affair, it seems to me hardly right to be silent.

I therefore send you this testimony with great cheerfulness—though deeply sorrowful that the course of our old, and once very highly valued friend, has made it necessary.

Yours, most truly,

PARKER PILLSBURY.

Boston, Dec. 18, 1853.

LETTER FROM HENRY C. WRIGHT.

Boston, Dec. 18, 1853.

DEAR GARRISON:—

"Why were not Parker Pillsbury, S. S. Foster, and Henry C. Wright, at the anniversary of the American Anti-Slavery Society, last spring?" In consequence of the prominence given to this question by Mr. Douglass, in his groundless attack upon that Society, and the cause of anti-slavery as carried on by it, and in consequence of the inquiry being put to me directly, and often, by those who sympathize with him, I will answer it for myself.

It is certain I was not there; for which Mr. Douglass, if I understand him, has offered, substantially, two reasons: (1.) That I was not there, because the Committee advised me to stay away; fearing lest my presence on their platform might injure the reputation of the Society at home and abroad, by reason of my infidelity, and so prevent their getting aid from those who had sympathy with my views. (2.) That I myself judged it not to be there, lest I should injure the Society in the estimation of Christian people, by attaching to it the reputation of infidelity.

These hints about the Committee could have been made by Mr. D., I think, for no other purpose than to produce the impression, here and in Great Britain, that the Society was an infidel Society, and that he believed it to be so; for when he made the suggestion, he knew full well the Society had never pursued any

policy, and that the gentlemen who constitute the Committee, above all others, would never advise any one to stay away from its meetings because he was called an infidel. I do not believe he thinks they ever did or ever would do so.

But it is asked—'Why did you stay away?' Simply and solely because I HAD NOT THE MEANS TO BE THERE. I was 250 miles distant; had just finished printing a pamphlet; had paid to the printers all I had, and owed them more; and, under the circumstances, did not feel justified in going, though my desire to be present was never stronger. This is the simple truth, so far as my absence was concerned. Money, I have none, to aid in the abolition of human slavery; absolutely none. I have had health of body, activity of mind, and a heart deeply sympathizing with the enslaved; and these, for sixteen years, have been consecrated to the overthrow of this tyranny, without being the agent of any Anti-Slavery Society, and without receiving a dollar from any one. Thus shall I labor, till victory or death comes to relieve me. Thus situated, my body cannot always be present in anti-slavery meetings, where my heart is. Under these circumstances, it seemed to me, at the time, and ever since, an act of unscrupulous haste and rashness, to say the least, in Mr. Douglass, to try to make my absence an occasion to bring odium upon the cause, as advocated by that Society.

HENRY C. WRIGHT.

REFORM IN DIET.

MR. GARRISON:—

A rabid conservative was once heard to say that he 'never knew a Hydropathist or Vegetarian who wasn't inclined to be radical on all subjects.' This remark was doubtless correct. Persons whose bodies are kept in a healthy and vigorous state, by simple food and cold water, naturally embrace truth when it is presented to them, for their minds are in good working order. A man whose stomach is crammed with animal abominations, or whose nerves are flustered by rum and tobacco, or whose skin is crusted over with dirt, can no more appreciate lofty moral and intellectual teachings, than a swine can appreciate pearl necklaces. Logic, humor, pathos, eloquence, are wasted on such persons. Their gross habits block up every avenue by which sublime ideas might enter. Since reform lecturers and writers encounter this difficulty on every side, and are stopped short by it in many cases, how warmly should they welcome every means of physical renovation! He who acts the part of a Moses, in leading mankind from the Egypt of disease toward the Canaan of health, is the pioneer of a long line of glorious rulers and prophets.

A 'Hydropathic Cook-Book,' from the pen of Dr. L. T. Trall, has just been published by Fowles and Wells, 131 Nassau St., New York, and 142 Washington St., Boston. It contains about 250 recipes, all of which have, at some time, been tried and approved; and it is embellished with numerous engravings of the grains, fruits, and vegetables most proper for food. It cost 50 cents in paper covers, 75 cents in cloth binding, and it can be ordered by mail. If a copy of it were in the hands of every household in the United States, its cheap, simple, and salutary preparations would soon come into use; the purses of the people would be spared many drafts for costly and hurtful dainties; the bodily strength and endurance of the next generation of Anglo-Saxons would increase above that of any former generation, not excepting our starry Puritan ancestors—whereas we are growing slender and puny, by reason of luxurious, stimulating diet. Lastly, if the American people took more thought what they should eat and drink, obeying the rules impressed upon them by experience and science, they would be half-converted to Anti-Slavery, Peace, Temperance, Land Reform, Woman's Rights, &c., in a single year. And instead of ridiculing and insulting those brave individuals who lecture on such themes, they would listen eagerly to what was said in favor of any movement that promised to bless our race and honor our Maker.

W. S. GEORGE.

Charlestown, Mass., Dec. 18, 1853.

UNCLE TOM IN PAINTING AND STATUARY.

It should be noted, among the favorable signs of the times, that artists, of all grades, now find it not only a congenial, but a remunerative work, to represent the creations of Mrs. Stowe's genius in pictures and statues. The people of Boston, and of large towns generally, have long been accustomed to see Uncle Tom, Eva, and Topsy without number, in engravings of various degrees of merit and price. Lately, they have been represented in beautiful and spirited engravings printed in all colors, by Baxter, or some of his imitators; and now I find not only large engraved heads, in the finest style of Parisian mezzotint, one of Uncle Tom, life-size, and another of Eva and Topsy, but a group in real bronze, showing Eva putting the wreath of glory on the brow of her mother, and separate statues of George Harris, and Eliza and her child. I infer, from seeing these elegant and expensive works in the shop windows with Paul and Virginia, Little Nell, and Undine, not only that the general heart of humanity has been touched by them as by their predecessors, but that they have an established market value, and that people of wealth and taste now begin to seek such works as the ornaments of their parlors and chambers.—C. W. W.

DEATH OF DR. JOSIAH P. FLAGG.

A heavy gloom was cast over many minds in this city, on Tuesday last, on hearing of the sudden decease, that morning, of Dr. JOSIAH P. FLAGG, 31 Winter Street. For some time previous, he had been quite ill, and was evidently in the grasp of a quick consumption, though he was not wholly confined to his house. In a paroxysm of derangement, he threw himself from the third story of his dwelling to the pavement beneath, surviving only a few minutes after the terrible shock. He was one of the most experienced and skillful dentists in the country, remarkable for his ingenuity and constructiveness—a consummate master of his profession. But he was not less praiseworthy for the deep interest he took in all the progressive movements of the age, as a friend, patron and advocate. Anti-Slavery, Peace, Temperance, Woman's Rights, Religious Freedom, as well as the Arts and Sciences, all received his hearty support. He was a perfect gentleman, an unfaltering friend, a generous benefactor, and in all the relations of life a model man.

How shall we mourn thee? With a lofty trust, Our life's immortal birthright from above! With a glad faith, whose eye, to track the just, Through shades and mysteries lifts a glance of love, And yet can weep—for nature thus deplores The friend that leaves us, though for happier shores.

And one high theme of triumph o'er thy bier, One strain of solemn rapture be allowed— Then, that rejoicing in thy mid career, Not to die, but unto death, hast bowed: In those bright regions of the rising sun, Where victory ne'er a crown like thine had won.

THE BAZAAR.

The Anti-Slavery Bazaar was opened on Wednesday last, in Horticultural Hall, School Street, under favorable circumstances, and was thronged with admiring visitors. The receipts of that day were upwards of eleven hundred dollars. Let every friend of the cause, in this region, endeavor to make its pecuniary results greater than ever before. Remember that the operations of the American Anti-Slavery Society largely depend upon the proceeds of this Bazaar. As usual, the contributions from the other side of the Atlantic are beautiful, liberal, and highly attractive.

Will Mr. DOUGLASS send us a copy of his paper of August 19th, containing the article he wishes us to insert in THE LIBERATOR, respecting Messrs. WRIGHT and PILLSBURY, that we may lay it before our readers? The copy we had has been mislaid. We commend the letters from those gentlemen, which we publish this week, to a place in his own columns, as an act of simple justice to them, and to the American Anti-Slavery Society.

THE NEW HYDROPATHIC COOK BOOK, with three hundred receipts for cooking on hygienic principles, containing also a Philosophical Exposition of the Relations of Food to Health; the Chemical Elements and Proximate Constitution of Alimentary Principles; the Nutritive Properties of all kinds of Aliments; the Relative Value of Vegetable and Animal Substances; the Selection and Preservation of Dietetic Materials, &c. &c. By R. T. Trall, M. D. With one hundred illustrative engravings. 1 vol. 12mo. Price, delivered free, 87 cents. Published by FOWLES & WELLS.

New York, No. 131 Nassau street.

Boston, No. 142 Washington street.

Philadelphia, No. 231 Arch street.

Dec. 23.

GERRIT SMITH HAS SPOKE!

The telegraphic intelligence from Washington is to the following cheering effect. This is to be prompt in Freedom's cause.

Mr. Gerrit Smith made his debut in the House in a strong abolition speech. He contrasted the kidnapping of Martin Kozka by Austria, with the kidnapping of slaves in our own land, and while endeavoring to a certain extent the conduct of Capt. Ingraham and the administration, declared that they had not got far enough; he would have had the unconditional release of Kozka at all and every hazard. Mr. Smith's speech elicited marked attention, and was replied to eloquently by Mr. Preston, when Mr. Dean obtained the floor, the committee rose and the House adjourned.

The 'National Council,' originated by the Convention of Colored People held at Rochester some months since, had a meeting in New York on the 23rd and 24th ult. The officers of the Council are, J. McCune Smith, President; James D. Bonner, of Illinois, Vice President; Wm. H. Day, of Ohio, Recording Secretary; Frederick Douglass, Corresponding Secretary. The Bureau of the Council is to be in New York. Standing committees were appointed, on Protective Unions, Bureau in New York, on Temperance Relations, Bureau in Philadelphia; on Publications, Bureau in Boston; and on the establishment of a Manual Labor School, to be located within a radius of one hundred miles of Erie, Pa. A petition from the colored people of Canada to be admitted into the Union was granted; and the mode of such admission, whether of Canada or of any State not now embraced in it, was prescribed. The next meeting of the Council is to be in Cleveland, on the 17th of May next.

Fugitive Slaves.—The Norfolk papers have announcements of the escape of seven slaves from that port, in a New York vessel, as alleged, accompanied by the usual excited denunciations of 'daring violation of law' by 'secret agents' &c.

The Norfolk Beacon says: As soon as our worthy and efficient Mayor heard of the escape of the negroes, noticed by us on Tuesday, he sent a telegraphic despatch to the agent of the Star of the West, at New York, to hold them in custody. Mr. Morgan, the agent, replied at once, stating that he had sent a messenger with instructions to board the steamer as far as possible, and that our Mayor might be assured that he would use his best endeavors to carry out his wishes in the matter. He also requested the captain to let the steamer to anchor at North River, and to look up the negroes in the safest place on board—to put a guard over them, and detain them at all hazards until further instructions.

Dreadful Riot and Loss of Life on the Illinois Central Railroad.—A bloody riot took place among the laborers on the Illinois Central Railroad at LaSalle, Dec. 15, growing out of a reduction of their wages. About 2 o'clock, an altercation arose between Albert Story, a contractor, and a party of Irishmen, during which, one of the latter was shot dead. Shortly afterwards, Story's office was attacked and pillaged, and Story, who had concealed himself in a barn, was found and brutally murdered, his head and body being horribly mangled. Mrs. Story was also fired at, but escaped.

It is reported that Mr. Story's foreman, on the other side of the river, has shot nine laborers.

The Sheriff of LaSalle County was specially on the spot, and after a short resistance, during which the mob was shot dead, and two wounded, thirty of the rioters were taken. The ringleader of the rioters escaped, but measures have been taken for his apprehension.

Catholic and Anti-Catholic Excitement in New York.—There is some excitement in New York city in consequence of the arrest of a street preacher named Parsons, on Sunday last week, by order of the Mayor. Parsons preaches eternal war upon Catholicism and every thing foreign. An indignation meeting was held in the Park on Wednesday evening, on the ground that religious freedom and freedom of speech had been invaded by the action of the Mayor. Resolutions were passed and exciting speeches were made, and the meeting adjourned to meet in Metropolitan Hall this week.

Ship-Yard Preaching.—Sunday afternoon, at 2 o'clock, a crowd of nearly ten thousand congregated in the ship-yard, at the foot of Third street, East river, to hear the Rev. Dr. PARSONS, of Danvers, Mass. Previous to his arrival, the crowd was addressed by two individuals on 'Romanism,' &c., with no symptoms whatever of uneasiness or riot on the part of any body. Anything, however, of this nature would have been promptly suppressed by the large police force in attendance. A delegation of some twelve hundred Native Americans was also on hand from Philadelphia, ready to take part in any exercises that the emergency might suggest. But, fortunately, the Catholics had taken the advice of Bishop Hughes, in preferring their own indoor worship to the ministrations of Mr. Parsons.—N. Y. Evening Post.

Wreck of a British Ship and Loss of Two Hundred and Fifty Lives.—The British ship Lady Evelyn, Capt. McCallister, was totally lost, on the 20th July, on a reef known as Richard Rocks, off the south end of Tsupian, on her passage from Hong Kong to San Francisco, and no less than two hundred and fifty people met a watery grave. The ship was laden with 294 of June, with a heavy cargo and two hundred and twenty Chinese laborers, for San Francisco. An English gentleman, named Sutton, and Major Poore, of the American service, and two Portuguese merchants, were also passengers.

Shocking Accident.—A man by the name of George Eddy, of Portsmouth, N. H., in attempting to pass from an inward bound Providence train Thursday afternoon, fell upon the track and died before he could be removed. The fire from the engine was scattered over him, and in his agony he begged for someone to kill him. No one being willing to relieve him in that way, and every other attempt to release him having failed, he took a knife and cut off his legs at the knee joint. The terrible operation was so severe to be endured, and he died in about ten minutes.—Brattleboro' (Vt.) Eagle.

Great Fire in Brooklyn.—The block of eight splendid buildings on Brooklyn Heights, known as the Colonnade row, was entirely destroyed by fire on an early hour Monday morning, together with two or three adjoining dwellings. They were all occupied by single families who were asleep at the time the fire broke out, and the excitement among the inmates was consequently very great. No lives, however, were lost. The loss on the buildings is about \$100,000. The loss by the burning and breaking of the furniture must be very heavy.

Arrival of the Steamer 'Sarah Sands' at Portland.—The screw steamer 'Sarah Sands,' the pioneer of the Liverpool and Portland line of steamers, arrived at Portland on the 17th inst., bringing 250 passengers.

Portland was all life and animation on the occasion, bells ringing, guns firing, and general demonstrations of joy at the event.

Barbarism in Massachusetts.—The 'Luca family' were refused accommodations at a hotel in Westfield, on account of their color. The keeper of that hotel should be 'passed round' in the papers, so that the public may avoid stopping at his house for entertainment. The New Haven Register says:—'The Luca family' are respectable and well-conducted persons, and, in general, of as good treatment as any other 'family'; and, as little of an abolitionist as we are, we would not patronize a hotel where they had been treated so rudely.'

The Anti-Slavery Bazaar at Boston.—The contributions of useful and fancy articles recently sent from this country, we are glad to learn, have not been short of former years. The value of the box from Edinburgh has been estimated at £147. 10s. 6d. from Glasgow, £108. 10s. 6d. from Dublin, £137. 10s. 6d. from the following places:—Leeds, Sheffield, Bolton, Leigh, Nottingham, Maidstone, Chelmsford, Alton, Exeter, Reading, Kirkcaldy, Dunee, &c. &c.—British Friend.

THE TWENTIETH National Anti-Slavery Bazaar

WEDNESDAY MORNING, DEC. 31.

AT HORTICULTURAL HALL, SCHOOL STREET.

For objects of novelty, antiquity, art, taste and curiosity, fashion, convenience, elegance, dress and household ornament, it affords an opportunity to be found so where else for the selection of Christmas and New Year's presents.

We cannot furnish a full advertisement, some of our most elegant and useful foreign boxes being yet on their way; but among the very great variety of articles received, are included the following. Besides the usual vast amount of Bead work, Berlin worsted work, knit work, net work, morocco work, carved work, and patch work after the latest invention and most approved fashion, many rare specimens of art, bijouterie and *ceru* demand particular description. Among these are porcelain Lamp Shades by which the light is tempered to weak eyes and delicate health, and the mind transported to various celebrated and beautiful spots in Europe and Asia, among which are the following:—Interior of Notre Dame, Vaults of St. Denis, Swiss Chalet at Grindewald, Chateau at Caracosse, Scene near Constantinople, Snow scene in the north of France, Cathedral of Amiens, Scene near St. Cloud. Bohemian Glass Jugs, *Böbels*, vases and paper knives. Busts of Dante, Petrarch, Tasso, Ariosto, Camoens, Alfieri, Rachel in Phèdre and in Adrienne Lecouvreur, Béranger, Cromwell, Joan of Arc, Madame Recamier, Mary Stuart, Madame de Maintenon, Raphael, Angelo, Goethe, Schiller, Shakespeare, Victor Hugo, Michael Angelo, Charlotte Corday, Murillo, the Medallion of Mrs. Stowe made during her stay in France by the celebrated Sculptor David d'Angers, and sent him to the Bazaar, with others of the Italian Patriot Manini, and Anago. The Chateau of Chillon in Oils by Dutet, a portfolio of photographic architectural studies, principally of Parisian Monuments, Notre Dame, the Louvre, and others. A Head of the Savior in bas-relief, of much merit, Carl Claus of the Oak taken from John Knox's house in Edinburgh, with drawings of the scene where he first administered the Sacrament.

Porcelain. Vases, Cream Jugs, Extinguishers, Candlesticks, Ink Stands, Baskets, Single Tea Cups of elegant varieties, Boxes, *a la reine*, (the stand of which is also a cover for the Cup,) beautiful Tea Sets for children, Plates or Card Receivers exquisitely painted in groups of flowers, Cologne bottles, Etruscan Candle Sticks, Match Stands, all painted, gilded or decorated, in admirable taste. One Lilliputian set of the Characters of Uncle Tom's Cabin, in Dresden China.

Swiss Wood Work, Baskets, Paper Knives, Cups and Work Boxes, carved and painted.

Cumberworth's beautiful Statuette of the Woman of Color with her Children, the pendant of the one presented from the Bazaar last year to Mrs. Stowe. The opportunity of studying it as a work of art is alone worth the visit to the Bazaar. Pastille burners, Vases for Flowers, Tropical leaves. A Bell by Feuchères. All the above are rare and admirable for their artistic merit. Besides these are Candle Sticks, Vases, Ink Stands, Paper Knives, &c. &c.

Toys. Puzzle boxes, Boxes of Toys comprising villages, poultry yards, gardens, &c. Toys exhibiting characters and costumes, among which are the French Officer and Sapeur of the Old Guard, the Dame de la Halle, and the Peasant Woman of the Pyrenees, the Sailor company of troops of the Line, Mariner's Compass in a ring, Dolls of every kind and variety.

Exquisite D'Art. The above name is given in Paris to a description of inlaid work too artistic in design and execution to be called a manufacture. It is made in small square work boxes for ladies, lined with silk and decorated with flower groups by eminent artists, on alabaster set in ebony, in perfume cases fitted up with gilded crystal, and smaller boxes inlaid and enamelled with tortoise shell and gold.

Russia Leather Work. Pocket Books, Card Cases, Port Monnaies, Ladies' Reticules, Writing Cases, and Tourist's Cases, with other articles too numerous to mention, of De la Rue's exquisite workmanship.

Paintings and drawings in all the various styles of art. Small view of Algiers in Gouache, very beautiful; a view of Sweden in oils, of great merit. Port Folio of scenes in Switzerland, England and Scotland. Sketch of Dieppe, *desin à la plume*, by Mons. Banoret; the same whose sketches in the same style of the environs of St. Germain have just been presented from that city to the Empress.

A magnificent Port Folio, richly inlaid, lined and studied, presented by Madame de Stael to the Bazaar; Bog Oak ornaments and Brooches. A variety of ladies' ornaments in new styles.

A large and beautiful collection, contributed for the first time from Germany, includes very exquisite Bohemian Glasses, Beutlingen Lace, Toys of an entirely unique description, a Panorama of the Wartenberg Alps, colored, Bronzes from Hana, Table Mats of different colored woods which roll up, Lithographs and German books, and a variety of articles entirely new in our market. A large collection of interesting books, in many cases presented by the Authors, and accompanied by their autographs. Also, several rare volumes not elsewhere to be obtained in this country. Bay and Birds, with engravings by Landseer, the blocks of which have been destroyed; valuable Autographs, a large collection of most exquisite Hinton Lace, and our usual assortment of beautiful Highland Shawls and Scarfs of the following patterns:—Royal Stuart, Lass of Annandale, Helen McGregor, Lady Macbeth, Lass of Gals Water, Shepherd's Lassie, Meg Merrilies, Lass of Ballochmyle, Lass of Gowie, McDuff and Murray;—Shetland Shawls and Spencers, very beautiful; elegant Bristol Baskets for the Blind Asylum, Papier Mache Writing Desks, Work Boxes, Blotting Books and Card Baskets, Note Paper, and Envelopes of every description; new Music and Waltzes for the Piano. A most exquisite Ivory Fan, a genuine Louis Quinze. The above-named articles comprise but a portion of the collection.

The Letter of the Women of England to the Women of America, with its 576,000 signatures, may be seen at the Hall during the Bazaar's continuance.

The beautiful gifts presented to Mrs. Stowe by friends of freedom in Great Britain, she has kindly permitted us to offer for exhibition on this occasion.

ANNE WARREN WESTON, MARY MAY, ANN GREENE PHILLIPS, CHARLOTTE S. SARGENT, SARAH SHAW RUSSELL, LYDIA D. PARKER, LOUISA LORING, HENRIETTA SARGENT, HELEN E. GARRISON, E. C. VON ARNIM, SUSAN C. CABOT, FRANCES MARY ROBBINS.

Our friends in the city and in the country are reminded that the Refreshment Table will be a supply of Tea, Coffee, Sugar, Butter, Bread, Biscuit, Cake of all kinds, Cold Ham and Tongue and other meats, and in general all of other articles suitable to a refreshment table. Particularly do we need a daily and large supply of Cream and Milk, for which we would look to our friends in neighboring towns.

To CORRESPONDENTS.—In our next number we shall publish the Sermon delivered by the Rev. CHARLES E. HONOR, Minister of the First Parish in Barre, Mass., on Thanksgiving Day, which has made some excellent contributions at this place.

Notice of Meetings, &c.

ANTI-SLAVERY CELEBRATION

OR

FORPATHERS' DAY, AT PLYMOUTH.

A general meeting of the friends of Freedom, far and near, in connection with a Quarterly Meeting of the Old Colony Anti-Slavery Society, will be held in Plymouth at Leyden Hall, on Saturday evening and Sunday, Dec. 24th and 25th, commencing at 7 o'clock on Saturday, and continuing through the day and evening of Sunday.

Among the speakers to be present on that occasion are WILLIAM JAMES GARRISON, WENDELL PHILLIPS, EDWARD QUINCY, and PARKER PILLSBURY. BOURNE SPOONER, President of O. C. A. S. Society.

REV. ANDREW T. FOSS, an Agent of the Mass. A. S. Society, will lecture as follows:—Hubbardston, Friday evening, Dec. 23. Rutland, Sunday " " 25.

WORCESTER CITY ANTI-SLAVERY SOCIETY.—The next lecture before this Society will be delivered by Rev. THOMAS E. BACCHUS, of Williamburgh, N. Y., on Friday evening, Dec. 23, at the City Hall. O. K. EARLE, Secretary.

REV. A. T. FOSS, an Agent of the Mass. A. S. Society, will lecture at FALL RIVER, on Sunday, Jan. 1st, day and evening. Also—in NEW BEDFORD, on Friday evening, December 30.

FALL RIVER.—CHARLES C. BURLEIGH will speak at Fall River, on Sunday, Dec. 25th.

TREMONT TEMPLE will be open for public worship every Sunday morning and afternoon. Seats free.

MASSACHUSETTS STATE COUNCIL OF COLORED AMERICANS. The members elect of the State Council are hereby notified to meet in Boston, on Monday, Feb. 2, 1854. The hour and place of meeting will be duly announced.

WILLIAM C. NELL, JEREMIAH B. SANDERSON, National Agents elect for Massachusetts. Boston, Dec. 20, 1853.

SITUATIONS WANTED.—Three active colored men are now anxious to obtain situations as porters or laborers. Apply to WILLIAM C. NELL, 21 Cornhill.

WOMAN'S RIGHTS DOCUMENTS. The undersigned wishes to collect some six or eight sets of documents thus far published on this subject, to bind in as many volumes, and deposit in different public libraries. Any person, possessing spare copies of any of the Reports of Woman's Rights Conventions, will confer a favor by mailing them to the address below given:—as some of these pamphlets are now difficult to obtain. T. W. HIGGINSON, Worcester, Mass.

REMOVAL.—The Prisoner's Friend Office is removed to B. H. Greene's Bookstore, 124 Washington street, corner Water street.

Books sent by Mail to any Post Office in the U. S. States.

LIST OF WORKS

PUBLISHED BY

FOWLES & WELLS,

CLINTON HALL, 131 NASSAU STREET, NEW YORK, AND

142 WASHINGTON STREET, BOSTON.

In order to accommodate 'The People,' residing in all parts of the United States, the undersigned Publishers will forward, by return of the first mail, any book named in the following list. The postage will be prepaid by them at the New York or Boston office. By this arrangement of pre-paying postage in advance, fifty per cent, is saved to the purchaser. The price of each work, including postage, is given, so that the exact amount may be remitted. All letters containing orders, should be post-paid, and directed to FOWLES & WELLS, either at Clinton Hall, 131 Nassau street, New York, or 142 Washington street, Boston.

HYDROPATHY, OR WATER-CURE.

'If the people can be thoroughly indoctrinated in the general principles of Hydropathy, they will not err much, certainly not fatally, in their home application of the Water-Cure Appliances to the common diseases of the day. If they can go a step further, and make themselves acquainted with the laws of life and health, they will well emancipate themselves from all need of doctors of any sort.'—Dr. Trall.

Accidents and Emergencies. By Alfred Smece. Notes by Trall. 15 cts.

Bulver, Forbes and Houghton on the Water Treatment. One large volume. \$1 25.

Cook-Book, Hydropathic. With new Recipes. By R. T. Trall, M. D. Paper, 62 cts. Muslin, 87 cts.

Children: their Hydropathic Management in Health and Disease. By Dr. Shaw. \$1 25.

Consumption; its Causes, Prevention, and Cure. Paper, 62 cts. Muslin, 87 cts.

Curiosities of Common Water. A Medical Work. From London edition. 30 cts.

Cholera; its Causes, Prevention, and Cure, and all other Bowel Complaints. 30 cts.

Errors of Physicians and Others, in the Application of the Water-Cure. 30 cts.

Experience in Water-Cure, in Acute and other Diseases. By Mrs. Nichols. 30 cts.

Hydropathic Encyclopedia. A Complete System of Hydropathy and Hygiene. Illustrated. By R. T. Trall, M. D. Two volumes, with nearly one thousand pages. \$3 00.

Hydropathy for the People. Notes, by Dr. Trall. Paper, 62 cts. Muslin, 87 cts.

POETRY.

For the Liberator.

FREEDOM OR SLAVERY.

BY W. MELNE.

'Freedom or Slavery!' Ever willing up
From the deep fountains of the human heart,
This cry is heard; whilst Slavery's bitter cup
Man thrusts on equal brother, where, for gold
He in the shambles with the brute is sold.

God of eternal justice, truth and love!
How long shall impious, heaven-defying man,
Blasphemously exalt himself above
Thy laws supreme, and Truth's obstruction plan?
Still stronger fastening manacle and chain,
Whilst his scarred victims shriek, but shrink in vain.

Forever, Lord, shall wickedness prevail,
And proud oppressors treat thy laws with scorn!
Is trampled Justice overthrown to fall?
Is Truth no more thy footstool to adorn?
Unassailed and triumphant, from the dust
Shall it not rise, O Lord!—for thou art just.

Thy growing children held in Slavery's thrall,
Raise not to thee in vain the careless cry;
For He who drank the wormwood and the gall,
Hath on th' oppressor and th' oppressed his eye!
Justice may seem to linger for awhile,
Yet with the mighty shall divide the spoil.

Hear, proud America! the warning voice!
'Freedom or Slavery!' rings upon thine ears;
Thy trampled millions wait to greet thy choice
With jubilee songs, or curses, groans and tears!
Thy national existence, name and fame,
Hang on thy choice—thy glory or thy shame!

Alas! for thee, with laurels freshly bound
Around thy lofty, yet unfurrowed brow;
That, soiled and withering, they should strew the ground,
Whilst at the shrine of human slavery thou
Art bending low—and, prompt at Mammon's beck,
With thieves consenting to bow down the neck.

Alas! so early thy glories shorn!
The nations at thy renegeance hiss!
Pointing the finger with a grin of scorn,
They cry, 'Was ever mockery like this?
A people still in Freedom's natal throes,
Leaguering together Freedom to oppose!

Shades of the mighty dead, for freedom slain,
Could ye return, and gird your armor on,
And see the leprous, deepening, damning stain
Of sullen slavery o'er the nation gone,
And not again unlearn the gleaming brand,
To purge the curse from your adopted land?

'Freedom or Slavery!' This inquiring cry
Must bring the answer, 'Liberty, or death!'
Goaded to madness, men will dare to die,
And dying, dearly sell their blood and breath.
Woe to a nation when its cursed ones unite,
And measure words with tyrants for the right!

Dark is the cloud that over Europe broods—
But, hear ye not, ye who have ears to hear,
That sullen murmuring, as of seas and floods,
Which heralds tempest when the storm King's near.
Whilst pent up winds hold in their fiery breath,
Fraught with avenging elements—and death!

'Freedom or Slavery!' Stern and startling cry—
It comes on every breeze, from every land;
And faithful Echo lifts her voice on high,
Reiterating, loudly, the demand.
'Freedom or Slavery!' and the hour of doom,
Darkly, to despoils, now begins to loom.

'Freedom or Slavery!' for the human race,
Demands the restless spirit of the age—
The cry grows louder—hosts come face to face,
And deadly strife or mortal warfare wage.
O, when shall truth to truth and union yield,
And victory crown the bloodless battle-field!

The despot kings on Europe's tottering thrones,
May seek to hinder Freedom on her way;
Mid hosts of slain, and shrieks and dying groans,
Tyrants may bear a little longer sway—
To be, like stubborn Pharaoh with his host,
In a red sea of fiery vengeance lost.

Oppressors now but wait their arm's up,
To hasten on the final work of doom;
To fill the measure of a blood-red cup,
And sink in execration to the tomb.
The gag, the fetter, and the galling chain,
Must fall in Freedom's fraternal reign.

'Freedom or Slavery!' how should these agree?
Freedom, God's gift, with Justice born and nursed;
Slavery, hell-born, and nurtured on the knee
Of tyranny, by God and man cursed.
How should the train on friendly footing dwell?
Who to agreement can bring heaven and hell?

GO AHEAD.

Go ahead—and do not tarry!
Nought is gained by standing still;
What though you at times misarry?
Let not fears your bosom fill.
Scorch the causes of your errors,
Gather wisdom from the past,
To the wind give all your terrors,
And you'll go ahead at last.

Go ahead—in useful doings
Let your motto be, 'I'll try';
He who ever is despairing,
Bankrupt hopes and hopes are high.
What though you and wealth be strangers—
Onward, upward, be your aim,
And these real or fancied dangers
Soon you'll put to flight or shame.

Go ahead—in the moral reforming,
In civil, moral Freedom's name;
All those forts and outposts storming,
Which your enemies may claim.
Yield no bulwark, take no quarter,
Compromise no cherished right:
Freedom's treasures never barter,
Stand for them with all your might.

Go ahead, then—don't defer it,
Life's short span soon flies away;
If you'd finish aught of merit,
You must ply your task to-day.
Set the ball in instant motion,
To keep it going train each nerve,
Nor doubt that ultimate promotion
Will yield the laurels you deserve.

GIVE! GIVE!

BY REV. J. SMITH, CHELSEA, ENGLAND.
The sun gives ever; so the earth—
What it can give, so much its worth;
The ocean gives in many ways—
Gives paths, gives fishes, rivers, bays;
So, too, the air, it gives us breath—
When it stops giving, in comes death.
Give, give, be always giving;
Who gives not, is not living.

The more we give,
The more we live.
God's love hath in us wealth unpeep'd,
Only by giving it is reap'd!
The body withers, and the mind,
If pent in by a selfish rind,
Give strength, give thought, give deeds, give self,
Give love, give tears, and give thyself.
Give, give, be always giving;
Who gives not, is not living.

The more we give,
The more we live.
God's love hath in us wealth unpeep'd,
Only by giving it is reap'd!
The body withers, and the mind,
If pent in by a selfish rind,
Give strength, give thought, give deeds, give self,
Give love, give tears, and give thyself.
Give, give, be always giving;
Who gives not, is not living.

THE LIBERATOR.

GOSPEL OF INFIDELITY.

BOSTON, DEC. 16, 1853.

TO—
MADAM—In a private letter to W. L. GARRISON,
dated Dec. 12, touching FRANKLIN DOUGLASS, you
say:—

'On one point, I confess myself to be puzzled. Why
are Wright, &c. so sensitive to the term Infidel? If I
understand H. C. Wright's letters in THE LIBERATOR,
he openly professes to be what is called, commonly, an
Infidel. Names are given for convenience sake—such
as Unitarian, Baptist, Universalist, and Infidel. They
mark the belief of the individual. If H. C. Wright is
not an infidel, what is he? I inquire honestly: for if
any body had asked me if he was one, I should have
answered yes, without a moment's hesitation: In the
same manner as I should have said that May was a
Unitarian.'

I would correct an impression implied in this extract,
and which Mr. DOUGLASS has endeavored to make on
the readers of his paper—that the question, whether
'Wright, &c.' were infidels, is the original and main
question between him and his former associates. No
such question was ever raised by Mr. PHILLIPS or Mr.
GARRISON, or by myself and the two others to whom
allusion has often been made by Mr. D. The sole and
single question raised by Mr. PHILLIPS, at Framingham,
on the first of August, was this—Did the Executive
Committee of the American Anti-Slavery Society, of
vice PARKER PILLSBURY, S. S. FOSTER and HENRY C.
WRIGHT, to stay away from the anniversary, last
spring, in New York, on account of their infidelity?

Mr. DOUGLASS has asserted, substantially, in his
paper, that they did. Mr. PHILLIPS denied it; or that
the Committee had ever given such advice to any one;
and asked Mr. DOUGLASS for the proof of his assertion.
Such proof he has never given; and for the simple
reason, that none exists. Since the formation of the
Society, with the exception of two years, and the five
years I was in Europe, I have been present at its
anniversaries, and appeared on its platform, to utter, in
my own manner, my own views of the Anti-Slavery
question, as it lay in my own soul. From the first, I
tried to feel, think, speak, as a slave, and in some
measure succeeded. When Humanity, in the person
of a brother or sister, is on the auction-block, my nature
is there, I am there. All that is done to the slave is
done to me. This, for twenty years, has been the deep
and ever-present feeling of my heart on this question.
Of course, I have felt, thought and spoken to all of slave
holders, and of all which they bring to justify their
conduct, as a SLAVE. Whatever sustains slaveholders,
as such, is the deadly foe to me, and of human kind.
Liberty is a self-evident truth; slavery, a human-kind
falsehood. Whatever sustains a self-evident false-
hood, is itself such.

Thus feeling, I have ever appeared on the Anti-Slavery
platform, and there given utterance to my soul
as if I were a chattel slave. The religious, political,
social, literary, and commercial surroundings of the
slave have been, and are at this hour, generally against
him, and on the side of the oppressor. Concerning all
these, I have felt, thought, and spoken on that platform,
as you and every human being would, that felt for the
slave, 'as bound with him.' I was regarded and treated
as a beast, a chattel, by these surroundings; and
arranged and tried before the nation, on the question—
'AS I AM, OR A BEAST?' The nation deciding that I
was a beast, and that was recognized as the religion
and God of the nation, brought in to sanction and give
authority to the decision. Living in an atmosphere
every moment filled with the agonizing cries of mil-
lions of these helpless, innocent ones, and seeing and
feeling the nature I so proudly bear and fondly cher-
ish, daily this scorned, insulted, sold in the shambles
as the nation's peculiar, most profitable and favored
article of commerce, could I help but cry out! Could
I stop to consider matter or manner? My all social and
domestic endearments, and even my very nature, ig-
nored—absolutely and forever ignored—by a people
calling themselves Republican and Christian! Could I
do otherwise than cry out for help as a man amid a
burning building? What must I think and say of those
who put me in that building, set it on fire, and prevent
my escape from the devouring flames?

Yes, indeed, I have, on the anti-slavery platform,
brought many charges against what the people of this
country call their church, their republicanism, their
government, their Constitution, their Bible, their
Christ, and their God; for they were all combined to
hurl me from the platform of Humanity, and to hurl
me with the beasts of the field, and among them to find
my Bible, my Christ, my Heaven, and my God. They
have robbed me of my manhood, in the person of my
crushed and helpless brother and sister. Thank God,
I have been able so to utter myself, that these who had
ears to hear, have heard and understood. Dear Madam,
I will not outrage the woman, the wife, and the
mother, in your heart, nor insult Humanity, by asking
pardon for one emotion or thought I ever uttered against
surroundings that thus condemn and degrade the nature
we bear. Human tongue can never justly character-
ize them; the human soul can never justly measure the
depth of their injustice and their malignity.

This feeling and speaking in regard to slaveholders,
their apologists and backers, and all that sustains them,
what has the American Anti-Slavery Society done about
it? The Committee of that Society are yet to offer their
first word, indicating that I was not welcome to their
platform. I say the same of its individual members.
Not one of them ever asked me, or wished me, to my
knowledge, to stay away from their meetings. I have
doubtless said many things, which, in matter and man-
ner, were offensive, on the score of judgment or taste,
to many of the Society's devoted friends. It could not
have been otherwise. The heart of a slave cannot at-
tend to the manner in which its agonies are uttered.
Not one restraint has that Committee ever imposed on
my utterance; to say they have, is to accuse them
falsely. They have never asked me there; I never
wished them to; it was never necessary; for, impelled
by a deep reverence for the nature I bear, and for its
relations and destiny, I have been there, and wherever
else I could be, to aid all of every creed, color, country,
and condition, to rescue it from the wrongs heaped
upon it by American Slavery.

But, 'Why so sensitive to the use of the word Infidel?'
I will answer this inquiry in another letter.

Thine,

HENRY C. WRIGHT.

LETTER FROM REV. HENRY GREW.

FRIEND GARRISON:
You have probably noticed my brief article in the
Penny-Saturday Freeman, occasioned by Mr. McKim's
declaration, that all the members of the Pennsylvania
Anti-Slavery Society would set their seal to his unquali-
fied denial of your infidelity relative to the Bible.

I had prepared another article for the P. F., giving
my reason for considering your belief, that various
things recorded in the Bible, and therein claimed to be
the word of the Lord, are the mistaken declarations of
fillible men, involves a skeptical and infidel principle,
in respect to the divine authority of the Bible. As it
was deemed inexpedient to discuss the subject in the
Freeman, my brief disclaimer, with a simple statement,
was only admitted.

Well-knowing that, whatever you do not believe, ye
do believe in free discussion, I beg leave to offer to the
public, through the medium of your liberal periodical,
some further remarks on this important subject.

Your interdicted labor of love to ameliorate human
woe, I desire duly to appreciate. To this, some of
your friends appeal, as adequate to sustain their un-
qualified denial of the charge of infidelity. As the
premises do not contain the conclusion, it cannot be in-
ferred therefrom. Your benevolent action towards men,
you will admit, does not prove your faith in the divine
authority of a particular book.

Infidelity, in respect to the divine authority of the
Bible, I understand to consist in denying the truth of
words and acts recorded in the book, which the book it-
self claims to be the words and acts of divine inspira-
tion and direction. He who does this, manifestly rejects
the divine authority of the Bible; although he believes,
as he does of other books, that many things therein
written are true.

The Bible claims, that the 'prophecy came not in old
time by the will of man, but holy men of God spoke as
they were moved by the Holy Ghost.' 2 Peter 1: 21.
Nor is this the testimony of the New Testament only.
The Prophets of the old, preface their declarations with,
'Thus saith the Lord.' (Jehovah.)

Now if any person believes, that various things, which
the Bible declares men 'spoke as they were moved by
the Holy Ghost,' or which the Bible declares God
commanded them to speak, did come 'by the will of
man,' and were contrary to God's truth and will, I ask,
is not this infidelity in respect to the divine authority
of the Bible?

I understand, from your own communications on this
subject, that this is your position.
e.g. You admit that the Bible and the prophets,
Moses, Joshua, Samuel, David, &c., claim to have been
directed and commanded by God to slay the inhabitants
of the ancient nations of Canaan for their iniquities;
but you believe that they were entirely mistaken in this
respect, and that the representation of the Bible to the
contrary is false. Surely, my dear sir, the words of
him who spoke as never man spoke, demand your solemn
consideration. 'If they hear not Moses and the
prophets, neither will they be persuaded though one
rose from the dead.' Has not the Son of God, 'the
faithful Witness' of the truth, established the very au-
thority which you deny?

Moreover, if these prophets were continually mis-
taken on a subject of such magnitude, other prophets
might be mistaken in respect to other revealed matters.
No reliance can be placed in the animating predictions
of Isaiah, Jeremiah, Ezekiel, Daniel, &c., of the reign
of righteousness on the earth. Neither have wicked
men good ground to fear the awful threatenings of the
Bible. If Moses was mistaken, all the other prophets
may have been mistaken. The divine authority of the
Bible is manifestly subverted. The hope of eternal life
has no solid basis. The foundation of the claims of
Jesus of Nazareth to be the Son of God and 'very
Christ,' is removed. It was both out of the law of
Moses, and out of the prophets, that the apostle per-
suaded the people 'concerning Jesus.' Acts 28: 23.

If Moses and the prophets were mistaken on other sub-
jects, concerning which they claimed to be inspired by
God, they might be mistaken also in relation to this.
The principle impeaches the divine authority of the New
Testament, which confirms that of the Old. It im-
peaches the wisdom of Christ himself, who reproved the
Jews for not believing the writings of Moses. John 5:
46-47. Assuredly, a man who could be so mistaken
as to be imposing upon a nation his own vain ungodly
pretensions, for the imperative commands of Jehovah, was
unworthy of credit.

How can you justify the Savior in administering such
a reproach, without criminating yourself?

I pray our Father in heaven to grant you grace to
add to your virtue a consistent faith in his Word. May
your noble struggle for oppressed and outraged hu-
manity be crowned with his divine blessing! O, may
your loved and hated name be found at last in the book
of Life, among those who take nothing 'away from the
words' of God's prophecy; many of whom have sealed
their testimony to its verity with their blood.

Truly yours,

HENRY GREW.

WOMAN'S RIGHTS.

CIRCULATE THE PETITIONS!
The design of the Convention, held very recently in
Rochester, was to bring the subject of Woman's legal
and civil disabilities, in a dignified form, before the
Legislature of New York.

Convinced, as the friends of the movement are, that
in consistency with the principles of Republicanism,
females equally with males are entitled to FREEDOM,
REPRESENTATION AND SUFFRAGE, and confident as they
are that Woman's influence will be found to be as ref-
ining and elevating in public as all experience proves it
to be in private, they claim that one half of the People
and Citizens of New York should no longer be gov-
erned by the other half, without CONSENT asked and
given.

Encouraged by reforms already made, in the barba-
rous usages of Common Law, by the statutes of New
York, the advocates of Woman's just and equal rights
demand that this work of reform be carried on, until
every vestige of partiality is removed. It is proposed,
in a carefully prepared address, to specify the remain-
ing legal disabilities, from which the women of this
State suffer; and a hearing is asked before a Joint
Committee of both Houses, specially empowered to re-
vise and amend the Statutes.

Now, is this movement right in principle? Is it wise
in policy?
Should the females of New York be placed on a level
of equality with males before the law? If so, let us
petition for IMPARTIAL JUSTICE to Women.

In order to insure this impartial justice, should the
females of New York, like the males, have a voice
in appointing the law-makers and law-administrators?
If so, let us petition for Woman's Right to SUFFRAGE.

Finally, what candid man will be opposed to a refer-
ence of the whole subject to the Representatives of New
York, when the men of New York themselves elect?
Let us then petition for a hearing before the Legisla-
ture.

A word more, as to the Petitions given below.
They are two in number: one for the JUST and EQUAL
RIGHTS of WOMEN; one for WOMAN'S RIGHT to SUFFRAGE.
It is designed that they should be signed by
men and women, of *lawful age*, that is, of twenty-
one years and upwards. The following directions are
suggested—

1. Let persons, ready and willing, sign each of the
petitions; but let not those, who desire to secure Woman's
Just and Equal Rights, hesitate to sign that peti-
tion, because they have doubts as to the right or ex-
pediency of women voting. The petitions will be kept
separate, and offered separately. At fair-minded persons,
of either sex, ought to sign the first petition. We
trust that many persons are prepared to sign the second
also.

2. In obtaining signatures, let men sign in one col-
umn, and women in another parallel column.

3. Let the name of the town and county, together
with the number of signatures, be distinctly entered
on the petition, before they are returned.

4. Let every person, man or woman, interested in
this movement, instantly and energetically circulate the
petitions in their respective neighborhoods. We must send
in the name of every person in the State, who
desires full justice to women, so far as it is possi-
ble. Up, then, friends, and be doing, to-day.

5. Let no person sign either petition but once. As
many persons will circulate petitions in the same town
and county, it is important to guard against this possi-
ble abuse.

6. Finally, let every petition be returned to Roch-
ester, directed to the Secretary of the Convention, SUSAN
B. ASTOR, on the First of February, without fail.

In behalf of the Business Committee,

WILLIAM HENRY CHANNING.

Rochester, December 8.

PETITION FOR THE JUST AND EQUAL RIGHTS OF WOMEN.

The Legislature of the State of New York have,
by the Acts of 1848 and 1849, testified the purpose
of the people of this State to place Married Wo-
men on an equality with Married men, in regard
to the holding, conveying, and devising of real and
personal property.

We, therefore, the undersigned Petitioners, in-
habitants of the State of New York, male and fe-
male, having attained to the age of legal majority,
believing that Women, alike married and single,
should still suffer under many and grievous LEGAL DIS-
ADVANTAGES, do earnestly request the Senate and As-

sembly of the State of New York to appoint a
Joint Committee of both Houses, to revise the
Statutes of New York, and to propose such amend-
ments as will fully establish the LEGAL EQUALITY
of Women with men; and we hereby ask a hearing
before such Committee by our accredited Representa-
tives.

PETITION FOR WOMAN'S RIGHT TO SUFFRAGE.

Whereas, according to the Declaration of our
National Independence, Governments derive their
just powers from the consent of the governed, we
earnestly request the Legislature of New York to pro-
pose to the people of the State such amendments to
the Constitution of the State, as will secure to fe-
males an equal right to the Elective Franchise with
Males; and we hereby ask a hearing before the
Legislature by our accredited Representatives.

N. B.—Editors throughout the State, in favor of
this movement, are respectfully requested to publish
this address and the petitions.

INDEPENDENT LECTURES.

FRIEND GARRISON:
The course of Lectures got up in this city, with the
above title, consisting of six male and four female Lec-
turers, has occasioned some excitement among the op-
ponents of progress. It was a new thing to present
females to lecture on such an occasion; but the very
first one, ANTOINETTE L. BROWN, seemed, for the time
at least, to have completely stopped all opposition—so
remarkably pleased and satisfied were all her hearers;

and it was the first time, at either of the courses, that
the Hall, (though seating only about 700 at most,) was
well filled. The article in the Journal of Thursday
morning last, about Miss Brown and the Lecture, was
excellent and truthful, but it was only the words that
were in nearly every one's mouth. The evening before
her Lecture, a Doctor of Divinity, by the name of
NEALE of your city, delivered a Lecture here in the
course, on 'Natural Life-yeum.' He did not fail to
make several things at the Reformers, and at the Wo-
man's Rights movement. He rehearsed a long quota-
tion from Milton's 'Paradise Lost,'—the imaginings of
that Bard, of the conversation between Adam and Eve—
and said in those days there was no Woman's
Rights movement, &c. He was rather witty and smart.
I asked a wealthy gentleman present, after the Lecture,
if he thought any one would have taken him for a D. D.,
if he had not been so advertised. He was of the opinion
they would not. Such miserable stuff as has been
got off by many of the Lecturers we have had here in
years past, was the principal reason of getting up the
'Independent Course,' and I am happy to say that,
thus far, we have given the people something worth
their time and attention, although they have not been
sustained as they should have been. FRANKLIN D.
HOPKINS, Unitarian, into whose congregation the Liturgy
has just been introduced, took occasion, I learn, yes-
terday (Sunday morning), to deliver a discourse against
Reform and Reformation. He said that the Church and
Government were God-ordained institutions; that man
was made for these institutions; that all true reforms
must come from the Church, and instanced Jesus
Christ, Calvin, and Luther. I thought all these three
came out against the existing Church in their day. A
lady, in coming out, said she believed the minister
wished to carry the people back into mother church.
The person who gave me this information said that, in
a recent evening discourse, on the evidences of Christi-
anity, he spoke of THEODORE PARKER, and said it was
unfair to call him a Christian, who denied the pre-
existence of Christ, and the miraculous conception.

But there is great opposition to our course of Lec-
tures from certain quarters. I think, however, that
they will not hinder every body from attending the
mental and moral feast prepared for the benefit of the
people.

S. W. W.

*By the following paragraph from the Salem Free-
man, it appears that the same lecture has been deliv-
ered in Salem, by the Rev. gentleman here referred to—
how acceptably, read and see:—

Mechanic Lyceum.—The lecture before this
body, on Thursday evening, was by Rev. Dr. Neale of
Boston. The subject of the lecture was a misnomer—
being an unsuitable melody on 'nature.' We know not
when we have listened to so strange a mixture of sense,
wisdom and good common sense with fun, levity, grim-
acing, and badly pronounced poetry. The lecturer
which showed the delight of the audience is not, we
trust, to be interpreted as a sign of approbation. It is
however very easy to 'make the unskillful laugh'—quite
as easy to 'make the judicious grieve.' Such a lec-
ture, coming from a divine of years and experience, de-
serves rebuke.

MISS ANTOINETTE L. BROWN'S LECTURE. The
'Old and the New,' a subject fruitful of discussion,
for the dissemination of one upon which all minds
of feeling and one, to which the progress of our
time, with all its starting antecedents, has made
so familiar to us—was the material of Miss Brown's
lecture last evening. So compact, intelligent, and
so highly attentive an audience has not yet distin-
guished the lecture season, as that which, on this
occasion, filled Westminster Hall. The novelty of
such a spectacle; the gratification of such a curi-
osity; and the intellectual character of the
speaker, all contributed to such a result.

Conservation, covered with the dust of the past,
grey, cold and powdered, was treated with the re-
spect due to antique, yet venerable things and ideas.
Progress, with its bright promises and fascinations,
was presented to the vision as a moving panorama;
and the auditory kindly informed that centuries and
ages were yet to pass, but man would still be
in the infancy of his progress.

The lecture was sprinkled all over with rich
metaphors, with graphic figures, and that rare
quality of modern productions—originality. The
ideas expressed, were clothed in beautiful language,
such as none but the finest intellectual gifts could
produce. Sentences superbly framed; periods
wisdom and good common sense with fun, levity, grim-
acing, and badly pronounced poetry. The lecturer
which showed the delight of the audience is not, we
trust, to be interpreted as a sign of approbation. It is
however very easy to 'make the unskillful laugh'—quite
as easy to 'make the judicious grieve.' Such a lec-
ture, coming from a divine of years and experience, de-
serves rebuke.

Colored Orphan Asylum. The seventh anniver-
sary of this asylum was held last evening in
Hope Chapel, Broadway, the proceedings consequent
upon which were highly interesting. They were
commenced by J. B. Collins, Esq., one of the
advisors of the institution, reading the 35th chap-
ter of Isaiah. The children then sang the anniversary
hymn, after which the Managers' report was
read, showing the following results: The total
number of children is at present 235, inclusive of
thirty day scholars, out of which 116 read with
ease, and but 60 imperfectly, and many of the re-
maining are well-advanced in history, physiology,
philosophy, drawing, &c. It then went on to state,
that the children had received this year from the
charity of the friends of the institution, a great
number of children, out of which 116 read with
ease, and but 60 imperfectly, and many of the re-
maining are well-advanced in history, physiology,
philosophy, drawing, &c. It then went on to state,
that the children had received this year from the
charity of the friends of the institution, a great
number of children, out of which 116 read with
ease, and but 60 imperfectly, and many of the re-
maining are well-advanced in history, physiology,
philosophy, drawing, &c. It then went on to state,
that the children had received this year from the
charity of the friends of the institution, a great
number of children, out of which 116 read with
ease, and but 60 imperfectly, and many of the re-
maining are well-advanced in history, physiology,
philosophy, drawing, &c. It then went on to state,
that the children had received this year from the
charity of the friends of the institution, a great
number of children, out of which 116 read with
ease, and but 60 imperfectly, and many of the re-
maining are well-advanced in history, physiology,
philosophy, drawing, &c. It then went on to state,
that the children had received this year from the
charity of the friends of the institution, a great
number of children, out of which 116 read with
ease, and but 60 imperfectly, and many of the re-
maining are well-advanced in history, physiology,
philosophy, drawing, &c. It then went on to state,
that the children had received this year from the
charity of the friends of the institution, a great
number of children, out of which 116 read with
ease, and but 60 imperfectly, and many of the re-
maining are well-advanced in history, physiology,
philosophy, drawing, &c. It then went on to state,
that the children had received this year from the
charity of the friends of the institution, a great
number of children, out of which 116 read with
ease, and but 60 imperfectly, and many of the re-
maining are well-advanced in history, physiology,
philosophy, drawing, &c. It then went on to state,
that the children had received this year from the
charity of the friends of the institution, a great
number of children, out of which 116 read with
ease, and but 60 imperfectly, and many of the re-
maining are well-advanced in history, physiology,
philosophy, drawing, &c. It then went on to state,
that the children had received this year from the
charity of the friends of the institution, a great
number of children, out of which 116 read with
ease, and but 60 imperfectly, and many of the re-
maining are well-advanced in history, physiology,
philosophy, drawing, &c. It then went on to state,
that the children had received this year from the
charity of the friends of the institution, a great
number of children, out of which 116 read with
ease, and but 60 imperfectly, and many of the re-
maining are well-advanced in history, physiology,
philosophy, drawing, &c. It then went on to state,
that the children had received this year from the
charity of the friends of the institution, a great
number of children, out of which 116 read with
ease, and but 60 imperfectly, and many of the re-
maining are well-advanced in history, physiology,
philosophy, drawing, &c. It then went on to state,
that the children had received this year from the
charity of the friends of the institution, a great
number of children, out of which 116 read with
ease, and but 60 imperfectly, and many of the re-
maining are well-advanced in history, physiology,
philosophy, drawing, &c. It then went on to state,
that the children had received this year from the
charity of the friends of the institution, a great
number of children, out of which 116 read with
ease, and but 60 imperfectly, and many of the re-
maining are well-advanced in history, physiology,
philosophy, drawing, &c. It then went on to state,
that the children had received this year from the
charity of the friends of the institution, a great
number of children, out of which 116 read with
ease, and but 60 imperfectly, and many of the re-
maining are well-advanced in history, physiology,
philosophy, drawing, &c. It then went on to state,
that the children had received this year from the
charity of the friends of the institution, a great
number of children, out of which 116 read with
ease, and but 60 imperfectly, and many of the re-
maining are well-advanced in history, physiology,